34: Del Re 651, 796 U-4 (no date) No Date Formosan Aborigines Yami

[MLB: The caption below the photograph on p. 17 states that on ceremonial occasions such as weddings, a tax is levied on the villagers in the form of a large iron basin.]

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pulti	„	*talialuþ*	„
aviayay	„	*tsiyulol*	„
tsaovarul	„	*ruvanian*	„
ralide	„	?	
atsa'atsaray	„	?	

B. Tax and labour

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All dwelling lands (*inaray*), hunting grounds (*aliupay*), fishing grounds (*þana*), cultivating lands (*atunayay*) and things above the land were owned by aristocratic households. A commoner in order to have some lands to till, some grounds for hunting and fishing, and stones and fuel to be collected in the valleys or on the mountains, must submit himself to some aristocratic household as a serf (*smutal*), and is obliged to pay taxes to render feudal labours to his feudal lord. Taxes are of the following kinds:

a) *wadis na satsamul*—tax for hunting animal
b) *wadis na þana*—tax for fishing
c) *wadis na atsay*—tax for domesticating animal
d) *itsivoy*—wine tax
e) *ilwpluþ*—tax for collecting fuel
f) *þa'a*—tax for trading
g) *þa'a lura ta putsel*—tax for marriage

Feudal labours of a serf to his feudal lord are of the following kinds:

a) Land tillage (*þata'alay*): Each aristocratic household has preserved a portion of tilling land for its own. This portion of land is called *vavutaloy*. The *vavutaloy* of the *ruvanian* household was tilled by all commoners of the village. Other *vavutaloy* were respectively tilled by serfs of those households. All products of these *vavutaloy* belong to the aristocratic households. This land-tillage system has been employed in Chala'abus village to substitute the land-tax.

b) House-building and house repairing (*jirayuts*): The commoners have the obligation to build or repair houses for chiefs. All commoners are obliged to render this kind of service to the *ruvanian* and *sadilapay* households.

c) Miscellaneous duties (*þainuma a tsavatsavuŋ*): Commoners must render services to chiefs' households in their marriage, funeral or other occasions of the same kind.

d) Travelling service (*putsatsalay*): A chief may require certain commoner to accompany him when travelling.

C. Tributary and audience

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The representative of the big chief in other villages must pay visits and tributes to his overlord the *ruvanian* household after the harvests of millet and taro. Tributes presented by a *pinairaratse* to his overlord include 20 bundles of millet ears, a bottle of wine, a pig, 10 bunches of betel nut, a bag of groundnuts. In time of the five-years-feast, the chiefs of Chala'abus will be invited to visit villages where they have their representatives. At the death of the *pinairaratsa*, the overlord must condole the family of the dead and at the same time appoints the *saam* or heir of the family to succeed

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his father's office. If the *pinairaratsu* has no heir or if his works were not regarded as satisfactory, the overlord may appoint another household to the office. Taxes collected by the *pinairaratsu* need not be forward to their overlords, they may be consumed by the *pinairaratsu* himself. 651

CLASS AND PRIVILEGE

A. Naming system

A name indicates one's social status. They are of three grades: 565

a) Names of the big chiefs:
men's names: *arutsayai, tfanupah, tsivulway, giligilao, palilas, layuyai, trotss.*
women's names: *ruwaruway, moni, vonun, alup, lutsium, tsipulay.*

b) Names of the second grade chiefs:
men's names: *apitsuay, ulili, pulaiujay, tsimulayai, tsuma, gulagul, rayaray, apay, tsuyul.*
women's names: *tsiaubim, laulav, halahus, tso'o, rere, ateves, kamara, moahai.*

c) Names of the commoners:
men's names: *maitsi, gulutz, tsuvi* and others.
women's names: *asolalui, alalu, vais, hai* and others.

The *utsiputsipay* have the same names as commoners. The name of an aristocrat is decided in a kins' meeting. To acquire a name above his class he must get a permission from the big chief. The name of a commoner is given by his parents or determined by a divination.

B. Tattooing (*veytsih*)

Tattooing is one of the privileges enjoyed by the aristocratic class. A commoner may have tattoo if he has military achievements and is so permitted by the chief. Men tattoo their breasts, backs, arms, and legs; women only tattoo their forearms and backs of hand. The designs indicate their social status, only the big chiefs may have human figures (*pinarutsautsuay*) and snake designs (*pinavulvulway*). 565 304

C. House decoration

Houses are distinguished by two kinds. The houses of the big chief or the second grade chiefs are always larger in size and more decorative. In front of these houses, there are larger front yards (*asasaway*) and platforms (*alavulway*) which serve as the meeting places of the villagers. On the platform a stone pillar is erected to represent their ancestor which is called *asatasalai*. House posts, beams, walls, and storage boxes may be decorated with human figure or snake designs. The houses of the commoners, include houses of *utsiputsipay*, are always smaller in size and can not be decorated. 565 531 341

D. Clothing and ornaments

Clothing and ornaments also indicate one's social status. The aristocratic class wear clothes of dark colours—dark blue, dark purple, or black colour. The clothes of the aristocratic class are always embroidered or design-weaved, while the commoners are prohibited to wear such. Several kinds of clothe—*tsapo alialas* (clothe made of leopard's skin), *vajal a tsimuyuay* (shoulder cloth), *katin a veytsiay* (a kind of trousers) 565 291